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JESUS CHRIST WITH THE LEAST OF THESE

by SHOJI Tsutomu

"Jesus Christ with the least of these" was the theme chosen two years ago at the NCC-J General Assembly to guide its activities for the following three year term. It indicated our confession that we believe in this Jesus as our Lord and will follow him. It was chosen as a result of NCC's long concern for minorities--Koreans in Japan, Buraku people and disabled persons--and for the purpose of strengthening these concerns. This April, we will have a joint consultation on Racism and Minority Discrimination with U.S. and Canada Church Councils' delegates, in Osaka and Kyoto.

In these last two years, NCC/Japan has been concerned with Asian issues, especially with founding and operating the Center for Christian Response to Asian Issues. Peace issues, especially the Yasukuni Shrine problem, have been high priorities of the NCC-J. In our commitment in these areas, we have always tried to keep the oppressed in our perspective.

Concern with the oppressed minorities is not just a minor part of the church program or of Christian service to supplement a more fundamental mission. It is the corner stone of all Christian mission. The church should not and cannot behave as a benevolent giver of help to minority people. For, when the church begins to commit itself to these issues, it will know that it is called to recognize its own discriminatory character and to initiate change. The church is called to step out of a comfortable inwardness and indifference toward others and to venture to follow Jesus who saw the oppressed as his neighbors and bore their pain as his own. Thus, the church is called to find the real joy of seeing Jesus among neighbors, especially among the oppressed and marginalized.

I know there are churches which do not prefer to involve themselves in such "social and political" issues. But God's commandment to love one's neighbor is not free from all social or political aspects. Loving one's neighbor means running the risk of being political, as things political and spiritual cannot be separated.

We see Jesus in very political acts. We see Jesus working among the oppressed and the suffering, giving life to them. We see the sign of God's Kingdom in the work and ministry of Jesus, as he seeks to create a truly human society. Above all, to know the joy of finding and loving neighbors is our true liberation as Christians: liberation from anxiety about our security which deprives us of vigor to love others, exploiting them instead.

All vigor and energy of Japanese churches for mission will come out of acts of loving neighbors. As we trust in God who protects and guides us, we dare to love our neighbors. Let us pray and do justice. #

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KOREAN CHRISTIAN CHURCH IN JAPAN AND KYODAN TO SIGN COVENANT

On February 8, 1984, the Korean Christian Church in Japan and the United Church of Christ in Japan (the Kyodan) will sign a Covenant of mission cooperation. The following excerpt is translated from a speech by Dr. LEE In-Ha, minister of the Kawasaki Korean Christian Church, and Moderator of NCC-J, to the Ōu District of the Kyodan in September 1983. The full text appears in Fukuin To Sekai, January 1984.

"Mission Cooperation of the Korean Christian Church in Japan and the Kyodan was not realized overnight. The Korean Christian Church was a part of the Kyodan's body during World War II, but separated from it after the war under a common expectation that the Korean church in Japan would return to its homeland. In order to prepare ourselves to go back to our own country, which won independence from Japan's colonial rule, we separated from the Kyodan organization and started the Korean Christian Church in Japan.

"Two million Koreans were forced to live in Japan at the end of World War II. Within a short period after the war, a great number of people left Japan, while some 500,000 stayed, having either no family to which they could return, or no means to support themselves in a new place. Soon, Korea was divided into the North and South by the U.S. and USSR forces which came into the Korean Peninsula in order to disseminate the Japanese military. Due to the heightened tensions in Korea, people were again forced to come to Japan. At that time there were only three church leaders with 300 Christians meeting without church buildings in the war-torn cities of Japan. Presently there are about 50 churches, including preaching points.

"In 1955, the KCCJ joined the NCC-J with a hope of continuing fellowship with the churches in Japan. The

question was raised of the Kyodan why there existed covenants of mission cooperation with the Presbyterian Church and the Methodist Church in Korea, but not with the Korean Church in Japan. The Japan-North America Cooperation in Mission was organized in 1972, and it is through the KCCJ relationship with the Presbyterian Church of Canada, that it then became a member of JNAC. This church cooperation covenant was actually initiated by JNAC, with the hope that the meaning of the covenant will place the KCCJ and the Kyodan among those whose vision of the church is part of the Body of Christ.

"Then what is the meaning of the mission cooperation for the Korean Christian Church? With this covenant we pursue the role of the church for the Koreans in Japan and at the same time try to be a 'member of the household of God.' Because of the oppressive social condition against Koreans, we have become very defensive and have built solidarity among ourselves. If we are only to be a closed community we cannot break the wall of the ethnic church mentality, or belong to the Universal Christian Church. In other words, through participating in the fellowship of the Japanese church, our church will open itself to belong to the Body of Christ.

"My hope for the Kyodan is firstly, that it would increase its understanding of the nature of the church. If the missiology is to focus on 'the least of these' people as Jesus taught, the church should be on the side of people who have lived on the periphery of Japanese society. Why then, has the Japanese ignored issues of Koreans in Japan, Ainu people, and others discriminated against in this society? I believe that the problems lie in the basic understanding of the Gospel.

"The humiliating condition of the Korean Church during the war was such that they had to follow the creed of the Nihon Kirisuto Kyokai (the Kyodan in war time), use exclusively the Japanese language, and be re-examined

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in Japan to retain ordination orders. The covenant of church cooperation urges the Japanese churches to understand the position of the Korean Church in Japan and the discriminatory treatment under which it works. The present Korean population in Japan is about 670,000. Those with Japanese citizenship number about 120,000. About 100,000 are people of Korean and Japanese parents and most of them have Japanese nationality. It is said that about 70,000 people are underground without a passport. Discrimination against Koreans has persisted in the social systems and institutions, while the Japanese people have ignored this reality. Those who suffer from discrimination and who know the oppression appeal for a new vision of the future where all belong to the Body of Christ. I urge the Japanese Church to carry on the responsibility of awakening the people and churches in order to become truly human, respect positive relations and contribute to the history of the Korean people. As our faith is the realization of God's promise, so the KCCJ and the Kyodan are called to participate in God's mission by bringing together gifts of every people."

TEXT OF THE COVENANT OF COOPERATION BETWEEN KCC-J AND KYODAN

I. Preamble

The United Church of Christ in Japan and the General Assembly of the Korean Christian Church in Japan, based upon the unique history of each of our churches, hereby establish a deeper churchly fellowship of mission cooperation as of Feb. 8, 1984.

A. The United Church of Christ in Japan (Kyodan) confesses its sins and responsibilities for its acts against Korean Christians in Japan and their fellow countrymen both before and after the war. We give thanks that we can now enter into a covenant with the Korean Christian Church in Japan (KCCJ). Not only did the Kyodan itself cooperate with the

war effort during World War II, but we forced the KCCJ to cooperate with the war being waged by Japanese Presbyterian and Reformed churches, thus robbing the KCCJ of its own identity.

And then in the postwar period, when the Korean Christians withdrew from the Kyodan to form their own Alliance of Korean Christians in Japan which later became the KCCJ, the Kyodan did not give this matter any serious attention. And in spite of KCCJ's efforts as an intermediary in helping the Kyodan establish mission covenants with our three sister churches in Korea which were based upon our 1967 "Confession of Responsibility During World War II," we had still failed to enter into a cooperative covenant with the KCCJ based upon our repentance.

As members of the Kyodan, we must acknowledge the role Japan has played in oppressing the peoples of Asia both before and after the war. We need to be aware of our responsibility towards these peoples and their churches that have suffered under this oppression both at home and abroad. We resolve to take up and become involved in the problems of Koreans in Japan and to cooperate in mission with the KCCJ in word and in deed.

B. The Korean Christian Church in Japan has experienced over 70 years of suffering and persecution. The churches in our home country resisted the tyrannical rule of Japanese Imperialism even through the death of its martyrs, but in our own resistance as a Korean Christian Church in Japan, in spite of the fact that there were various incidents of resistance, we lacked a persistent all-out commitment.

In 1941 we were one-sidedly forced into the Kyodan when it was formed. After our liberation there has been no sincere repentance for this fact. In order to embark on our own path of mission, we left the Kyodan after 1945 and have continued on our own to the present.

While bearing many weaknesses, the
(continued on page 4)

Korean Christian Church in Japan has endeavored to develop a sense of ethnic identity through carrying out the mission of Christ's Gospel among our fellow expatriates who continue to suffer from discrimination and oppression which has not changed since the time of Japanese Imperialism.

After our liberation, there have been some incidents of cooperation in mission with the Kyodan within the ecumenical context, but we had not come to the point of recognizing the need for entering into a covenant of mission cooperation. However, to enter into such a covenant at this time is a first step towards realizing a reconciliation between our two churches. We believe that it will open up a new dimension in the mission of the Gospel in Japan.

C. Both churches confess together the Lord Jesus Christ based on the Old and New Testaments. Our churchly fellowship is founded upon a mutual respect for each other's confession of faith (creed), and constitution and bylaws (church law). And furthermore, we agree to develop even closer ties of mutual relationships.

The relationships between our two churches will be mutually promoted at all levels of our various districts (regions) and local churches.

II. Articles of Cooperation

1. The Kyodan and the KCCJ hereby mutually recognize each other's orders of ministry and the administration of the sacraments.
2. The Kyodan and the KCCJ hereby mutually covenant to cooperate in every possible aspect of mission.
3. The Kyodan and the KCCJ hereby mutually covenant in particular to cooperate in becoming involved in the issue of human rights for Korean residents in Japan.

III. Operational Guidelines

1. In order to carry out the above articles of cooperation, there shall be established a cooperative committee which shall meet at least once a year. The convenors of this committee shall be the General Assembly Moderators of both churches.

2. The official channel for exchanges shall be the General Secretary of the Kyodan and the General Secretary of the KCCJ.

3. "Guidelines" shall be prepared with the consensus of both churches for promoting mission cooperation and fellowship at the district and local church levels.

4. This covenant shall be put into effect after being acted upon by the General Assembly of each church.

IV. Principles of Operation

1. When a pastor of one of the respective church bodies seeks to transfer membership to the other body, the investigation of qualifications shall not go beyond inquiries concerning the candidate's knowledge of the respective constitution and bylaws. (cf. Kyodan Bylaws Article 131, and the KCCJ Constitution Article 19.)

2. However, those pastors wishing to transfer their membership shall first gain the approval of the respective church body to which they belong.

(English translation October 1983, by Kyodan Newsletter.)

FEBRUARY WORK CAMP IN INDIA PLANNED

Japan Reformed Church in Christ is planning a work camp to Bihar Ranchi Govindpur in India, February 28 to March 17, 1984. Seven women and five men have completed an orientation program at Asian Rural Institute. Participants will live among those outcasts called Harijan, doing agricultural work and construction of a pond. The week before the work camp, the group will visit a Leper Hospital in Agra, and other places.

MILITARIZATION: COMBATTING THIS DEMONIC PHENOMENON IN ASIA

Never before in history has the threat of total annihilation of humanity been more real than it is today. Particularly in Asia, we see the effects of militarization both in terms of global arms and nuclear expansion as well as in terms of its threat to every day human life.

Militarization in terms of growing military hardware and software may seem philosophical to the common person in society, but what is ominous in Asian society today is that the effects of militarization are being felt by the common person in every day life. Militarization of a whole society, social norms and human values have been perverted to the extent of rendering the process of militarist domination of the world almost irreversible.

Certainly it is a world-wide phenomenon, but Asia is definitely one conflicting area where super-powers aggravate their own competition. Asia is also one place where militarization has greatly advanced in every corner of society in the name of national development, but in effect, for the sake of security, law and order. To name a few, Korea and the Philippines epitomize such a process.

We in Japan also increasingly feel the effects of militarization. It is largely because of the Security Treaty between Japan and the U.S., which in the course of changing military strategy of the U.S. has become very much like a "military alliance." We may not see torture, hamletting, or salvaging in our country, but militarization has been steadily advancing to the extent that Japanese Prime Minister Nakasone openly describes Japan as an unsinkable aircraft carrier. Ideological and social regimentation can be seen in corporations, schools, youth organizations, etc. Experiences of Hiroshima and Nagasaki as well as of the Peace Constitution may still be deterrents

to the more naked form of military expansion. But we do face a genuine threat to peace in our own situation, which intricately relates to the militarization in other parts of Asia. Asian people call it "revival of militarism" because of the past history of military aggression by the Imperial Army. The textbook controversy of recent years clearly revealed such anxiety on the part of Asian people.

The tendency toward militarization requires on the part of the Japanese people and more particularly the Churches in Japan not only to be alert of such an inclination, but also to have greater understanding of the actual stage of militarization in our country.

It is with the above understanding that the Center for Christian Response to Asian Issues (CCRAI) of NCC-J has initiated as part of its major concern studies/research/documentation on militarism in Japan and Asia. The Japan Militarism Monitor which monitors the trends of militarism in Japan, is one product of our efforts. This has been sent to about 100 individuals and organizations mainly in Asia. We are hoping to produce also a series of dossiers on the present stage of Japanese militarism. A group of students and researchers meet regularly to report and discuss the present trends of militarism in Japan and its global implications, particularly with regard to Asian countries. The group hopes to interact with action groups and people's movements fighting against all forms of militarism manifest in the local situation.

It is our belief that to preserve peace, it is vital to combat the demonic phenomenon of militarization.

by KURATA Masahiko



ASIAN WOMEN WORKERS DISCUSS CONDITIONS

Asian women workers from Hong Kong, Taiwan, the Philippines and Japan shared common concerns and affirmed mutual support in a meeting attended by 100 people representing women workers, church people and workers with laborers on November 14, 1983 at the Japan Christian Center.

Focusing on East Asia as one part of the ongoing program of the Conference of Asian Women Workers, the Asian women workers were invited to Japan last fall to travel from Tokyo to Osaka, observing first-hand the working conditions and problems of Japanese women workers in various places. At the same time, they were able to deepen Japanese awareness concerning working conditions of women in other Asian countries.

Workers from Hong Kong described labor conditions in garment factories where the majority of workers are married, and who, to supplement their meager family income, work eight hour days with two hours of overtime frequently being added. This, coupled with a low wage scale, results in a high turnover of workers.

Knitting factory workers, paid by the piece, earn ¥58,000 a month (US\$250) when work is available, but during slack periods, they are paid neither wages nor a subsistence subsidy.

Though Hong Kong labor laws include a ten week paid maternity leave, factory bosses often refuse to grant this. Hong Kong workers are now working toward a social security system for a minimum living standard.

Industrial gas poisoning of Hong Kong women workers occurred in January 1983 in the Mabuchi Motors Co. metalwork factory, a Japanese company with factories in Japan, Hong Kong, Taiwan and the U.S. When workers complained of symptoms a few days after a new ultra violet light drying machine was installed in the factory, the manager replied, "You're just not used to the smell yet." The company's neglect resulted in 193 women being hospitalized, at which time the management attempt to placate workers' protest failed. The case appeared in Hong Kong newspapers and laborers notified the Labor Ministry, and a court trial ended in a guilty verdict against the company, with a mere ¥26,000 compensa-

tion being paid each afflicted worker.

A worker from Taiwan described Japan's image in Taiwan, where high quality Japanese goods are preferred to those from Europe. In contrast, Taiwanese feeling toward Japanese people falls into three categories: 1) middle-aged Taiwan-born citizens who experienced the strict but prosperous Japanese colonial period, 2) mainland Chinese who came to Taiwan in 1949 holding bitter memories of mainland China wartime experiences at the hands of the Japanese, 3) people under thirty-five who view Japan as a highly developed country and Japanese as people not to be trusted, whose friendship, based on material things, vacillates easily. (The last observation refers to Taiwan's lack of demanding war reparations from Japan, and later Japan's betrayal of Taiwan by cutting diplomatic relations with Taiwan in order to establish ties with mainland China.)

Taiwanese women factory workers prefer U.S. or European to Japanese-owned companies for the increased benefits, including a five-day vs. a six-day work-week. They report that Japanese factories place strict demands on women workers while offering fewer promotions, and that workers experience loss of personal dignity under the harsh scoldings of Japanese supervisors.

In contrast, Taiwanese men, who have more education, hold better jobs and receive regular promotions, are satisfied working in Japanese factories.

A Philippine participant expressed gratitude for the Japanese-produced video film of the Aquino assassination, stating that it served to conscientize the Philippine people as it was shown throughout the country in schools and other institutions and agencies. She also called participants' attention to two forms of Japan-Philippine "exchange program": the 745 major Japanese corporations operating in the Philippines and the 20,000 Filipino "hospitality girls" working in Japan.

The meeting closed with discussion concerning ways to conscientize "obedient" women workers, comments on the different forms of behavior of Japanese people in Japan, and those living and working in other Asian countries, and descriptions of ethnic minority situations in Asian countries.

by Carolyn Francis

SHADOWS OF THE RISING SUN: A CRITICAL REVIEW OF THE "JAPANESE MIRACLE"

by Jared Taylor, Morrow; 336 pages, \$14.95

"Shadows" is a book by one who knows and loves Japan and is also willing to present some of the negatives of the reality of Japan. Not only does Jared Taylor (known as Sam to friends in Japan) know Japan but he is also an excellent writer.

Taylor was born in Japan, attended public schools through the eighth grade in Zentuji, Kagawa Ken, educated at Yale, worked as a loan officer with a major U.S. bank in the Tokyo office, and then worked stateside in the bank with Japanese customers. His sources include many works not yet translated from Japanese into English and many personal observations.

"Shadows" deals with differences between Japan and the West. The first five chapters, parts of which made me feel uncomfortable on first reading, deals with elements of Japanese thinking and feeling that are different from the West. My uncomfortable feeling came not because the facts cited illustrating differences between Japan and the West are not true, but because I was embarrassed to see in print what I knew to be so. The differences cited also seemed to suggest that Taylor was anti-Japanese.

In the first chapter dealing with the feeling of most Japanese that they, as a nation and as a people are unique, Taylor concludes by saying that "in the sense that no nationality is exactly like another, of course the Japanese are unique.... I also think that the Japanese are excessively concerned about how they differ from other people."

Other chapters in Part I deal with hierarchy, the group, conformity, and reason, feeling and religion.

Part II of "Shadows" deals with specific areas of Japanese life and shows

how the particular subject under discussion relates to material in Part I. In this section he deals with social problems such as Korean long-term residents in Japan, the Tokushuburaku issue, militarism, and the textbook revision issue that dominated much of the news in 1982.

Taylor states that he believes "the United States is making a serious mistake in urging Japan to rearm." He is not as concerned as I am about the possibility of fanatical nationalism returning to Japan but, as he points out, there is wide disagreement among informed people about how to interpret the meaning of "nationalistic indoctrination in the schools" and other disturbing trends.

"The Japanese have succeeded because they have worked harder," is presented as the key to Japan's economic success. Taylor maintains that the commitment to doing a good job at a rapid pace flows from various Japanese values and he suggests that attempting to copy Japanese management practices are of little value to westerners dealing with their own production and management problems.

His conclusion concerning problems in the U.S. is that the past successes in the U.S. came out of national traditions such as doing a good job, innovation, and hard work. He suggests that the U.S. may learn from Japan, and others, but that the key to solving problems should be drawn from national values.

This is a good introduction to Japan, one that deals both with the miracle of Japan and some of the shadows.

by John Reagan

ANNOUNCEMENT!

"Women and Religion" is the theme of the dialogue between Shin Buddhist and Christian women to be held February 26, (1:30-5 PM), at the Kyoto-shi Shakai-Kyoiku Sogo Center (phone 075-802-3141). Shin Buddhists and Christians are invited to attend.

HIROSHIMA GROUP SEEKS HELP FOR WOUNDED

A grassroots group in Hiroshima which aids orphans wounded in the Vietnam War, is seeking support for two young men who left Vietnam when they were boys. They grew up in Hiroshima after losing hands or legs, and are in want of money for medical treatment as well as living expenses. The Hiroshima Committee for Helping Vietnam War Injured Orphans appeals for donations for these two who are working to develop skills to support themselves so that they can return to their homes.

Dr. Tomin Harada, representative for the two young men, formed the Committee in 1967 with a group of other doctors, teachers and religious people. They received seven children, four of which went to Saigon or America after receiving treatment and the remaining three are in Hiroshima now. During the war, they received several hundred million yen from an appeal to Japan, but after the end of the war the offering became scarce and Dr. Harada has absorbed the subsequent costs himself.

The two men most in need of help are Nguyen The Phiet and Vo Dinh Qui. Mr. Phiet lost both of his arms and right eye by a mine explosion when he was eleven years old. Mr. Qui lost his right leg from an air-raid, after which his left leg became paralyzed due to the spinal injury. Both live in Dr. Harada's hospital and have been receiving treatments.

This spring, Mr. Phiet was injured in his left eye when he was working at a dairy farm where he was receiving training. He works as a part-time clerk while receiving treatment of his eye. Mr. Qui, who has recovered so far as to walk without a wheel-chair, has been working in a road-designing office, earning ¥70,000 to ¥80,000 per month, but says it is only enough to eat.

Dr. Harada appeals, "Because of the atomic bombing of Hiroshima 38 years ago, I started to help Vietnamese suffering from the war. Among the three men one became independent as an elec-

trician, but I would like to help the other two also become independent. I ask for your help because my funds are limited."

Donations may be sent to:
Hiroshima Committee for Helping Vietnam War Injured Orphans
c/o Hiroshima YMCA
7-11 Hachobori
Naka-ku, Hiroshima 730 Japan



HIROSHIMA-NAGASAKI FILMS AVAILABLE

JCAN has been asked to look for grassroots citizens' groups, peace-action groups, churches and individuals who could use the 16mm film, The Lost Generation, in their local peace education activities. The film is available in six different languages, and includes historical footage of Hiroshima and Nagasaki taken shortly after the bombings in 1945. Requests should state the intended purpose in obtaining this film as well as the language desired. Narrations offered are in English, Japanese, French, Spanish, German and Italian. Priority will be given to those groups from countries whose church bodies and social agencies might not otherwise be able to purchase a copy.

The film distribution is the result of a citizens' movement to raise 100 donations of ¥1000 each (US\$4.45) to translate and send copies abroad. The tremendous response enabled the film to be more widely distributed than expected.

The Lost Generation precedes a longer sequel, Prophecy, which is similar in nature, but which includes more of the historical footage taken by the U.S. Occupational Forces at that time. The footage was purchased from the U.S. National Archives through a previous campaign to underwrite the purchase, 10 feet at a time, for their historical and educational value.